

[P. 156] Tachi

226 Fish poison (yao'ha) was made from a white
278 flower which was pulverized and thrown over
quiet water or a pond. The fish were scooped
up in baskets as they came to the surface. The
same flower was used in an infusion for head-
aches; it grows commonly on the plains (not
identified). Another poison, undescribed,
called t'i:l, was mentioned by M.G.

223 Ducks, mudhens, and other water fowl were
caught with nets set up among the tules, but
the exact manner of operation of the nets could
not be described. The Wowol secured ducks for
Estudillo; "...in less than half an hour, with-
in my sight, they caught many with snares which
they had in the lake."³⁹

Again Mayfield supplies an eyewitness
description from the Tachi.

Sometimes three or four Indians would go
out on the lake on one of the fishing rafts and
hunt ducks and geese and stay out there as long
as a week. During this time they poled the
raft around through the tules and ate and slept
on it.

They would throw loose tules over the raft
and themselves, forming a blind. Then, through
the hole in the center they would slowly pole
the raft...In this way they would approach with-
in a few feet of ducks and geese and shoot them
from the blind with bows and arrows.

Sometimes they would catch the ducks that
flew overhead with a net. This net was a good
deal like the net fishermen use to take trout
out of the water after they have hooked them.
It was about two feet across the mouth. They
also snared ducks and geese among the tules.⁴⁰

222 Of vegetable foods, sopas (arrowhead?) was
the staple.⁴¹ It was not put in a mortar at
first, but in a depression in the ground, where
it was trampled. The leaves and seed pods were
[252] picked out; the seeds were put in a mortar and
pounded. The flour, wetted with water, formed
a mush called so'pas:n sa'sa. There is a
doctor's song about this foodstuff.

[251] Tule roots (pu'muk) were gathered, dried,
pounded, and used as a flour for mush. Tule
seeds (tsos) were also used. Before they
ripened, the tule heads were tied together in
bunches where they were growing. When ripe,
the seeds were knocked off into a basket and
the heads released. In February J.A. said,
"We should be going around now to see how they
are getting along. Then maybe next month tie
them up."

● [118] Acorns in the neighborhood of Kingston
were available to the Tachi. They went up
there after them; men climbed the trees and
shook down the acorns with hooked sticks while
women collected them in burden baskets.

³⁹Gayton, Estudillo, 72.

⁴⁰Latta, Uncle Jeff's Story, 32.

⁴¹On another occasion J.A. said sopas was a plant with
"large leaves and red berries."

[P. 76a]

226 poisons: buckeye nuts ground with earth, and
crushed nademe leaves.¹⁸⁴ As the large fish be-
came stupefied, men "gigged" them, while the
278 women secured the smaller fish in baskets.¹⁸⁵

226 Diving for fish was an indulgence of an
481 able swimmer. Such a man (J.P. was said by all
who knew him to be an expert at this) would
swim down under water fifteen to twenty feet
and seize an unwary fish in his hand. If possi-
ble a handful of sand was taken along or
grabbed off the bottom to aid in holding the
slippery fish, but an expert thrust his thumb
under the gills. It took much practice to do
this, and the skill is better regarded as a
pleasurable stunt than as a fishing method.

FOODS, UTENSILS, MEDICINES

Meals and Foods

264 Three meals a day, breakfast (wa'ad),
lunch (éu'ka), and supper (do'ñtau) were desig-
nated by M.L., but other informants (M. and
262 J.P., S.G., etc.) say there were only two.
Certainly two fit the general aboriginal
pattern better, as known here and elsewhere.
Breakfast consisted of hot acorn mush and a
little meat. Everyone of any character was up
before sunrise, the breakfast was eaten at
about that time. The evening meal was much
larger and had added to the staple mush and
meat such extras as the day provided--"greens,"
fish, pigeons, seed cakes, and so on. The
evening meal was taken just before sundown.
Both men and women had "snacks" during the day;
children ate as often as they pleased; this may
be a continuance of the unregulated nursing
pattern.

262 Generalizing about food habits, M.L. said
that the Tachi did not like deer meat, that the
Wukchumni did not eat larvae although "people
up north" (Hoshima) did, and that the Waksachi
all ate bear.¹⁸⁶ Coyote and fox were not eaten
but wildcat and raccoon were considered very
good, as were squirrels, woodrats, quail, doves,
and pigeons. Some persons, amongst those whose
totemic tabus permitted it, ate bear and cougar,
but most people looked askance at bear meat.
For instance, S.G., having no prohibitions to
prevent it, once ate bear meat which was cooked
rather rare. Directly he ate it, he felt
nauseated and vomited the food; he maintained
that this would never have happened with any
other kind of meat. As for cougar meat, chiefs
never touched it because this animal had been
a chief in the mythical prehuman era.

¹⁸⁴Handbook, 529.

[482] ¹⁸⁵Fish were never put in burden baskets as the moisture
softened the soaproot stiffening.

¹⁸⁶Deer meat was scarce for the lake people; other in-
formants show that the Wukchumni did eat larvae; and cer-
tain Waksachi would have died rather than eat bear meat.

[P. 936]

276 under so that it might be worn on a cord about the neck. A hunter or traveler would wear one: when one was faint from hunger, frightened by a dream or the sight of a ghost, a small bite off the pulčina would restore the powers of locomotion.

A man kept his tobacco cake in a little deerskin sack.

[757] The cake tobacco (šogen) was eaten in minute quantities, or pounded up with shell lime and water and taken as an emetic, or broken up and smoked in a cane pipe. A liquid [759] made from tobacco was smeared on the feet and ankles to discourage rattlesnakes.

[57] A group of men would gather at one house about eight or nine o'clock in the evening to eat tobacco and lime. Women did not actively participate in these parties but might and did indulge in family privacy. Women and children were present, however, sitting in the background; the children were often asleep. This group partaking might be done on an evening before a hunt, or the mixture might be taken as a tonic for good health or to stimulate dreaming.

The host had a small mortar (ko'i w:š) and pestle (pa'lwí) especially for the purpose. A piece of baked shell was pulverized in the mortar, then a piece of cake tobacco pounded with it, and water poured in to make a thin liquor. The mortar and pestle were passed from man to man, each one taking a lick off the pestle; it did not matter which way it was passed. J.P.'s pestle had some small indentations in its side and he laughingly said those were there so more liquor could be got and licked off. As the men became nauseated they went forth to vomit, thence home "to sleep like drunk" (J.P.) (se'lawi ta'na šogo'ni na, dizzy to go tobacco-from I). Those who were going hunting or who were seeking supernatural power would eat only acorn gruel on the following morning. The same performance might be repeated on several successive nights, each time at a different house.

When women wanted to obtain nauseating effects from tobacco, they merely licked a cake directly (M.P.).

M.P.'s uncle and aunt ate a little tobacco every night: "a person couldn't sleep if they went to bed full."

[226] The shell used for the lime constituent was the freshwater oyster; the shell alone was called ší'u, the whole thing "when alive," [481] ka'up:č. The oysters were got at Woodlake; men dove for them or reached down off rafts; they were just visible on top of the mud.

Pipes.---A cigarette of cane (ka'dkid) was cut 6 to 8 inches long. The mouth end was filled with a little coil of fine cord, and tobacco, crumbled into tiny pebble-like pieces, was packed into the other end. The cigarette was ignited with a glowing twig. The cane burned down as it was smoked, yet it lasted a

[P. 131b] Wukchumni

769 people who wanted their doctors to make money
 756 could have them go into this fight if they
 789 liked."

769 The Huhuna Dance, J.B. said, was seen only
 at mourning ceremonies at Lemoore, Porterville,
 and Lemon Cove (that is, Tachi, Yaudanchi, and
 535 Wukchumni). It was danced in the afternoon to-
 ward the end of the week, on Thursday or Friday.
 The most noted Huhuna dancer was Camcusan, a
 Yaudanchi; a Choinimni named Ho'tis was also a
 Huhuna dancer. His costume consisted of a long
 feather-covered dress, and he had pieces of
 abalone shells (tu'dud) fastened over his eyes
 (on the net headgear, presumably). Under his
 left arm hung a skin purse in which he put the
 money he found.

After he had given the usual exhibition of
 money-finding, his winatun would tell him he
 was to be killed. The shaman chosen for this
 task was usually Cokonek, although J.B. had
 seen Ma'mul, a "Southerner" do it also. The
 shaman made airshot at a fire and knocked
 Huhuna unconscious. Two winatuns carried him
 aside, then the shaman would restore him. For
 this spectacle both Huhuna and the shaman were
 paid by the host (mourning) tribe.

769 The last, or Saturday, night of the cere-
 mony the burning of images took place. This
 was called ahana'it. Only the hosts took part;
 the visitors looked on. A large fire burned in
 the center of the dance space. The chief,
 mourning families, and others proceeded around
 [48] it (anticlockwise) in a long file, stepping
 high and stamping. Women of the mourning
 families carried the effigies of the dead
 (woi'dow:š) while both men and women carried
 long poles to which were affixed baskets and
 beads for the visitors. The poles were carried
 [198] in one hand while the other hand patted the
 mouth to produce a long ululation, long and
 doleful rather than staccato, and the poles
 were waved in the air. At the end of the
 second circuit of the fire the mourners cast
 the effigies on the fire. At the same time the
 poles were thrown to the visitors who scrambled
 for the money and treasures; this part of the
 ritual was called ka'm:ts. This custom of
 [184] tossing the poles was followed by Wukchumni,
 Telamni, Gawia, Yokod, and Yaudanchi, whereas
 the Mill Creek people (Choinimni and Western
 Mono) kept the poles until the time of the
 ritual washing when the gifts were presented to
 the washers.

GHOST DANCE OF 1870

177 The introduction of the Ghost Dance was
 668 attributed by J.B. to Joi'joi, a Mono man, "a
 796 Holkuma maybe," from the northeast.²² "He went
Text continues on p. 133

²²The course of the Ghost Dance of 1870 among Yokuts
 and Western Mono has been described previously (Gayton,
 Ghost Dance of 1870).

[P. 147 a] Choinimni

080
302 Both sexes wore the hair long, banged across the forehead by women, parted in the middle and held back with eagle-down cord by men.
[304] Women tattooed their chins, and a few wore a bone through the nasal septum; both sexes had pierced ears. Men plucked beard hairs with split-twig tweezers. The hair was brushed with a soaproot brush which had curved tips on its bristles. White paint put on over red paint was used ornamentally.⁸

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301 A hairnet served as the foundation for feather head ornaments, the usual *çu* and *sema*, but it was also used by any man who wanted his hair held compactly for practical purposes. P.D.W.'s net, made of grocery string, is now University of California Museum specimen no. 1-27001. The method of putting on the net is as described for the Central Foothill region and shown in figure 7, Part I.

MISCELLANEOUS DATA

481
[858] Means of transport.--As with all Yokuts dwelling upon the lakes, sloughs, rivers, and creeks of the San Joaquin Valley, the Choinimni were expert swimmers. Infants were immersed in icy waters before they were able to walk and learned to swim from that time. A swimmer in the San Joaquin used "a long overhand stroke."⁹

501 The Choinimni at Sycamore Creek made small tule rafts for use on the river near their village; these carried one or two persons.

The large barges of tule, made for the journey to Tulare Lake, were constructed in sloughs about ten miles downriver from Sycamore Creek. These were 50 feet long, of three long separate bundles bound with willow withes; the two outer ones were raised slightly as a sort of bulwark above the level of the center bundle. Each end of the boat was pulled up 2 to 3 feet higher than the deck. Along the center was piled all the equipment, which "included mortars and pestles, baskets of acorns, acorn bread, seeds, meat, skins for bedding and many other things." Eight to ten persons, usually of one or two families, sat along the sides while four men stood and poled, though this was mainly for guidance as the river current carried the craft. The return trip was made toward summer while the river was still high enough so the boats could be poled upstream to the original point of departure. From there the dunnage was carried afoot up to the village at Sycamore Creek.¹⁰

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[283] According to Jeff Mayfield, the carrying net of milkweed twine was used to support the conical burden basket on the back, though it is implied that this was done only with an excessively heavy load, such as acorns. Occasion-

⁸Ibid., 16, 17, 23, 26, 27, 38, 39, 40-42.

⁹Ibid., 29, 12.

¹⁰Ibid., 29-31, 37.

[P. 155 b] DUMNA

227 Large fish, such as salmon, were speared with a two-pronged harpoon. The whole instrument was called pič'e kamni, the handle, ti'm's, the hooks or detachable points, mike', and the strings, hilu's. Speared fish were: e'p's (lake trout), poi'yem (whale [sic], pike?), and gai'hit (salmon).

482 The carrying basket (a'naš) was "used by every woman"; it was carried by means of a tumpline (wi-č'a'n).

The carrying net (wa'lak) was made and used by men only.

252 Women pounded acorns (pai'y'n) at bedrock mortars (tin:l), using a large pestle (č'e';
412 pa'lui, Gashowu). Acorn mush was called ki'n:m (ti'p:n, Gashowu).

MISCELLANEOUS DATA

276 Tobacco.---Tobacco (pa'om) grew plentifully in Dumna and adjacent foothill territory, according to B.W. About April it would be well grown and turning yellow; then old people, men or women, went out to pick it. They pulverized the dried leaves, added water, and formed the paste into a biscuitlike pat called šo'gen. When dried this tobacco was smoked (pa'mon, to smoke) in little pipes (su'ktao, pipe of elderwood [su'kut]; si'k'lao, pipe of cane [sik:l]). B.W. has seen stone pipes, but never any of clay.

[787] At night before going to bed, men or women who wanted good health or were seeking supernatural dreams would cause vomiting by eating tobacco and lime. The cake tobacco was pounded up in a special small mortar (koi'w'iš) with burned shells (ok), water added, and the mixture eaten or drunk in very small quantity.

281 Blankets and clothing.---The rabbitskin blanket (xeu'či; cex:na, Gashowu), made of the skins cut in strips and rolled, was made by women. B.W. could give no intelligible description of its manufacture. (Mexican or American blanket was called subo'n.) Women also "made clothes of deerskin."

481 Ferrying.---Everyone was a good swimmer, but children, sick persons, and goods sometimes had to be taken across the San Joaquin River, which is swift and deep. For this purpose there were large flat-bottomed baskets
285 called te'w'ič (taskai', Gashowu). These were
484 tightly coiled, but were not waterproofed. Infants and goods were placed in these and pushed ahead with one hand by one or two swimmers. A
[758] sick person would be laid on a raft of two or three logs; these too were used for goods, but baskets were preferred. Rafts also were pushed by swimmers; the river was too deep for poling.³⁹

³⁹The Mayfield family were assisted across the San Joaquin River by a group of friendly bathers who, if not Dumna, at least were their close neighbors (Latta, op. cit., 11-12).

CP. 16107 Kechayi

342 Poles (lo'kot) of any pliable wood were set within the edge of the depression, and were held in position by horizontal bands of willow withes (ka'pai). There would be three or four of these bands, each one smaller than the preceding, constricting the frame poles in a globular (not conical) form. The last ring (awa'nač), about 20 inches in diameter, had the tips of the side poles tied to it; the poles did not extend through it. The nearly upright sides of the dwelling were lined on the inside with vertical strips of cedar or pine bark (šolo'pi'). Thatching was of "any kind of long weeds" (šig) (ko'osn:l).³¹ This E.M. thought was not twined, but was inserted in bunches under the horizontal withes lashed down over it. Mats were not used.

The doorway (palu'an) was covered with a twined mat of "weeds" stiffened by lashing on a frame. On each side of the door were two extra poles, parallel with those of the door frame, behind which the mat door was slipped to keep it from tipping over.

[354]

The fire was in the center.

An earth-covered house was known but evidently little used by the Kechayi: "plains people used them more." The frame was hemispherical, like that of the thatched house, and the structure had an excavated floor. After the "weeds" were tied on "dirt was thrown all over it." The entrance was in the side (not through the smoke hole) and had a separate mat-covered door. In short, it seems to have been the usual Kechayi house with a covering of earth, and similar to that of the Choinimni. Like all Kechayi houses this was a one-family dwelling.

Houses of the Northern Foothill district never had more than one room. During the day a position on either side of the door was considered desirable, "because there was no smoke there." But at night a guest always had the place at the center back, the warmest and safest. In summer, fires were outdoors.

[574]

Husband and wife joined in the construction of their house, the man looking after the framework, the woman after the thatch. Men tied on the upper layers of thatch, as climbing was not seemly for women. There was a sense of joint ownership and, upon divorce, the offending party was expected to abandon the dwelling.

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[586]

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Houses of a village were set out in a row if the site permitted; if it did not, any arrangement was permissible. Regardless of his moiety, a chief's house was always placed at the west end. No other house had a special location.

535

Dance house.--The Miwok "round house" was known to the people on the San Joaquin River, but it was not imitated. No dances or cere-

³¹There was undoubtedly some preferred material, as suggested by the name E.M. offered, but she couldn't or wouldn't identify it.

[P. 161 b] Kechayi

535 monies took place indoors, save the inception of a pleasure dance and a doctor's debut (see below). If a rain spoiled an outdoor dance, the dance would, if possible, be moved into a large dwelling. But this was only if it was purely for entertainment. No ritual was ever held indoors.

MISCELLANEOUS DATA

323 Pottery.--E.M. said pottery was "used by people long ago." She had never seen but one pot. This was owned by an old man (Old Dick) near Auberry, who told her what it was. Auberry is within range of the Western Mono groups who may have been the source of Old Dick's piece. [439] No one of the Kechayi used pottery, much less made it, in E.M.'s time.

276 Tobacco.--There was no cultivation of tobacco (po'om), but its growth was watched; it grew best on burned ground. When beginning to turn yellow, about May, it was gathered by old people. The leaves were washed, tied in bundles, and allowed to sour, then dried and pounded. The leaves and stems of "a plant with berries" (kal'a'sni) were added and pounded with the tobacco. The resulting powder was moistened, shaped into round cakes, and dried. In this condition it was called šo'gen. [184] The fine tobacco, pulč'i'na, was not made by the Kechayi or Gashowu. E.M. knew what it was but thought "only Choinimni doctors" used it.

[787] The drinking of a tobacco and lime mixture was customary among people wanting to induce supernatural dreams, or those who sought good health "by keeping their stomach clean." The tobacco and burned shells of freshwater oysters (ke'wi) obtained from the river were pounded together in a small mortar, moistened, and licked off the pestle.

501 Ferrying.--Men and women were equally good swimmers and usually crossed the San Joaquin River (or other water) by swimming. Babies or possessions were put in a large flat-bottomed coiled basket (ta'okač) made for ferrying. A swimmer pushed this ahead of him with his left hand, while he used his right arm, elbow horizontal and forearm swinging downward in an arc, to propel himself. The feet were kicked behind, but there was no splashing. In the same way a man might hold a baby or small child on his left shoulder. One or two swimmers would push a log ahead of them on which a sick or infirm person would ride astride. A two-log raft was made for an invalid or corpse. E.M. [758] added with pride that the Kechayi were all good swimmers, whereas the Chukchansi were poor swimmers. [186]

516 Posture.--Posture was not observed, as at this small reservation all people sat on chairs. E.M., however, frequently pointed with her lips, [207] with a slight raise of the head as she did so.

[P. 178 a] Chuckchansi

291 used a little sharp stick run through the overlapped front corners "just like a pin."

All informants said moccasins were little used; most people went barefoot (as do most children today). Moccasins were used only when walking a long distance. These were in two parts, a sole and upper, and were decorated with beads or bones which were tied on. Possibly a sandal type was known, for F.M.'s interpreter, said "Some who knew real how would make them like yours (Oxfords, i.e., a moccasin with solid upper), and some would just put straps like."

293 For dress occasions or dancing, eagle, bluejay, and woodpecker feathers were arranged around the head and neck, said J.R.

304 Tattooing was indulged in by Chuckchansi women, who so adorned the breast, abdomen, arms and legs, according to Kroeber.⁶⁵ (Inferentially, the chin was tattooed as usual. -- A.H.G.)

Foods

252 ACORNS---Two accounts of the treatment of acorns were given, the first by Jack Roan with Polly Roan interpreting, the second by Nancy Wyatt, Marian and Lillian interpreting.

Acorns were picked when green; put on rocks to dry in the sun for about one week. Some were stored in sacks in the house, others in a granary covered with pine needles. At Picayune there were mostly white oak and water oak.

[481] Black oak acorns were picked from the trees while green. Green acorns can be peeled, whereas ripe ones must be cracked. At the proper time about September, men climbed the trees and cut off the limbs.⁶⁶ Acorns fell off easily, were picked from the ground and put in commercial sacks. A barley sack holds nearly two hundred pounds. Before they had white peoples' sacks they used baskets. If a woman had no man to climb trees for her, she would do so herself. Picking acorns was an all-day job for many days, a month perhaps.

[512] Toward sundown the people went home and had their evening meal. Immediately after, the acorns were brought in and everyone in the family sat around peeling them. They would finish all they had got that day, which might yield two basketfuls. Next morning, before setting out, the women spread out the peeled acorns to dry on rocks. This procedure continued for a week or ten days; by that time the acorns on the trees were growing too ripe for peeling. Hence they were taken directly to the drying rocks. When all were dried they were stored, the peeled ones in sacks in the

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252

⁶⁵Ibid.

[412] ⁶⁶Undoubtedly a misunderstanding: they had no wood-cutting tools. -- A.H.G.

EP. 180 a] chuckchusi

252 Greens---Clover leaves, young and tender,
262 were eaten in the early spring, said J.R. They
were eaten alone or as an accompaniment to
acorn mush or manzanita cider. Clover was
never dried.

[222] Roots---Not many roots were eaten, said
J.R. Of this type of food the so-called "wild
potato" was most abundant and favored. In the
spring, when the grass was just beginning to
turn yellow, women went out to dig these roots.
The season lasted about two weeks, for soon
after the roots ripen the ground becomes too
hard to break. They grow about three inches
underground, are a little larger than one's
thumb; the plants do not look like a potato
plant. [Probably the Eulophus. -- A.H.G.]
The roots were laid out on rocks to dry
[25] thoroughly, then stored for winter. They were
hung up in the storehouse in containers, as
they spoil if allowed to get damp. They were
boiled in water and mashed when eaten: "they
taste just like potatoes."

[222] Berries and fruits---Elderberries were
25] eaten, said J.R. A larger and sweeter type
was got up in the mountains when they went up
for pine nuts. They were gathered, dried on
rocks up there, and brought home. They were
boiled and eaten about once a week during the
winter. They were never mashed. Dried berries
kept a long time.

Thimbleberries⁸⁹ were picked when ripe and
eaten at once, never dried. They were picked
into an ordinary seedbeater held in the left
hand.

[25] Gooseberries which grow locally are very
thorny, but a better, less spiny kind grows up
in the mountain, larger and juicier. They turn
red when ripening, and when brownish but not
yet black are ready to eat. They were con-
sumed at once, never dried. They are J.R.'s
favorite berry.

[272] Wild grapes were eaten, but never dried.
Sometimes the fruit was crushed, producing a
red juice which was drunk at once.

[221] Nuts---Nuts of the sugar pine were got
222] around Coarse Gold, said J.R., but most came
from higher up in the mountains. The nuts were
ready about August, and whole families went up
there to camp. Hazelnuts and a fine quality of
elderberry were got at the same time. Deer
meat was also enjoyed then.

[222] When the pine nuts were ripe, men climbed
48] the trees, knocked down the cones, while the
women below collected them in piles. Pine
needles were laid around the piles and ignited
to burn off the pitch. When cool, the cones
were split open by setting them butt down on a
rock and striking the tip with a heavy stone.
They split into about three sections and the

[137] ⁹⁰A red berry a little larger than a man's thumbnail,
growing on a bush 3 to 4 feet high, the leaves the size of
one's hand, the stems finger thick. The berries are not
round (spherical?), are thinner than strawberries, grow in
clusters at the ends of the bush and are easily picked;
"something like a raspberry."

[P. 180 b] Chukchansi

252 nuts fell out. The nuts were gathered up and
carried home in burden baskets. The nuts to be
262 eaten were first parched with coals on a basket
tray. Care was needed to prevent scorching.
Sometimes, after being cooked, they were pound-
ed in a mortar hole, the greasy mass then being
rolled into balls and eaten as an accompaniment
to acorn mush.

[222
481] According to M.W., when pine nuts were
wanted men climbed the trees and twisted them
off; today they cut them off with a rock [sic].
Ripe cones, probably those left beyond reach,
shed their nuts on the ground. The whole cones
were set on the fire to burn off the pitch.
Then their "leaves" were knocked off to get out
the nuts. Good nuts are brown at one end;
[224
286] those black all over are "no good." The nuts
were kept in sacks made of milkweed string.
They were shelled as needed, eaten directly,
or pounded and mashed into balls to eat with
acorn mush.

[439] This year M.W. climbed trees and got pine
nuts. Sometimes these are sold to visitors at
the hotel in Coarse Gold.

262 Meat.--The meats commonly eaten were gray
squirrel, ground squirrel, gopher, jack- and
cottontail rabbits, fox, wildcat, and deer,
said J.R. Gopher snakes, but not rattlesnakes,
were eaten.

Bear meat was eaten by some, but others
thought bear "too human." "He lies down just
like a man when he is dead, has breath like a
man." Moreover, bears sometimes killed and ate
men; hence, a bear, having possibly done this,
was not fit to eat. This was the Chukchansi
attitude.

[44] Meat definitely not eaten was that of
eagle, buzzard, chicken hawk, coyote, and dog.
However, J.R. said that to the south the valley
Yokuts ate dog meat.⁹⁰ Elk was not eaten by
Chukchansi, since it was not available, nor was
buffalo (sic; antelope?).

Horse meat was eaten in the old days. Men
would go to the valley. They made a gear of
wood⁹¹ which was put on a horse's nose. Then
the captor would jump on its back, without
saddle or blanket, and bring his prize up here.
Some people kept horses to ride; others, after
getting them here, shot them through the heart
with an arrow to provide food.

252 Meat was roasted on coals; was never
cooked in a basket. Deer meat was cut in
pieces about twelve inches square. As it
swelled during cooking, it was punctured with
sharp sticks "to let the steam out so it won't
burst."

251 Meat cut in strips was hung over a pole to
dry into jerky. It was turned every two or

⁹⁰This bears out the statement of a neighboring Kechayi,
that dog meat was not eaten, while an eyewitness saw it
eaten farther south (cf. Gayton, Ghost Dance of 1870, 72,
and Estudillo among the Yokuts, 75).

⁹¹Not identified. The shrub grows around Coarse Gold,
"it won't break -- is just like leather."

[P. 196 b] Chuck Charsi

Death

763 When a person was about to die and nothing
764 further could be done to save him, his attend-
ants raised him up a little bit, said J.R. Then
when he expired they said, "Now, that's the
last breath. Lay him down." Many people were
around watching. Immediately these spectators
[152] burst into tears and their crying was continued
for two days. "A big bunch of people comes,
looks at the corpse's face, then cries three or
four minutes. Then a relative tells them to go
sit down -- take a rest. No one sings at this
time."

764 According to N.W., at a death the whole
tribe assembled. The corpse was not dressed,
but wrapped in a rabbitskin blanket and adorned
with a bead belt and necklaces. All the people
who came sang, wailed, and danced continuously
for three days and nights.¹²⁴ Alternate periods
of rest and activity lasted about thirty
minutes. There were four official singers who
[152] sang the same songs over and over. The dancers
[481] moved, sexes mixed but not holding hands, in a
single file with high stamping step around the
corpse, crying as they moved.

In earlier times cremation was done; by
the time N.W. was a little girl burial was the
[172] established practice [probably about 1860,
[178] after white influx. -- A.H.G.] Only those
dying of snake-bite or by violence were cre-
mated, according to Powers.¹²⁵ The old crema-
[766] tion place was g'o'wo'neu (on Coarse Gold Creek
near the present power house). It was said
the ashes were not buried, "just left there for
the wind to blow away."

Since burial became the practice, the
graves have always been made in the present
cemetery. These were never far from the vil-
lage to which the dead had belonged. The grave
was about two feet deep; with digging sticks it
took at least one day to excavate. The cavity
was not lined.

After the body was put in the grave, its
[431] clothes and possessions were added. Gifts from
relatives and friends, usually baskets, were
added, the baskets being placed one over the
head, another over the feet, and little ones
along the body. These were always deliberately
despoiled by cutting. Then loose beads were
scattered over all. There was no special song
for burial; the same as that of mourning was
sung while the mourners cried and "danced"
around the grave. The grave was then filled
with earth.

Cremation was the normal disposal of the
dead in old times, according to J.R. Neverthe-
less he continued his discussion with refer-
ences to interment, perhaps unconscious that he

¹²⁴The corpse was kept but one night, then carried to
its pyre on a litter handled by 4 men, according to Kroeber
(Handbook, 499).

¹²⁵p. 383.

[P. 222b] ~~U.S. Mono~~ NS 25

W
Y
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Y
W
[252]

Yucca.---The yucca plants (o'pa'dra, Waksachi) which grow on the mountains to the south and east of Eshom Valley (on Carpenter's Hill, B.O.)¹⁶³ were secured for food. In the fall men from Eshom Valley, mostly Waksachi, went up to dig up the roots which they brought back to roast. In the spring they again went up to break down with hooked sticks (po'dos) the tall blossom buds (o'b') and returned with them in back-packs. At home they were cut into 18-inch lengths, and laid on a large coal fire. As the stems cooked, they were turned with a long pole. When removed from the fire, the exteriors were caked with a hard ashlike substance which was scraped off. Then the pieces were split open and the tough pulp of the interior was chewed to extract the sweet juice and the pulp was spat out. The whole process of gathering and cooking was men's work; one fire served for the group who divided up the yucca after it was cooked. B.O. said the cooked food was often dried, pounded up, and stored for winter use.

W
Y
[462]
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● Y
W
● [481]

Piñon nuts.---Pine nuts (pone'diw*, Waksachi) were obtained in the hills east of Eshom Valley, near Ox Springs. Waksachi and Patwisha families went camping there to get them in the late summer (August-September). A long pole with a shorter one tied to it at an angle made a strong hook with which the men hoisted themselves into the trees and hooked and knocked down cones. The cones were full grown but still in a "green" or unopened state.

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Y
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At the camp the cones were piled on a big fire of coals and turned with long poles until their exteriors were burned and ashy. Removed, they were piled in a big heap where they steamed as they cooled. Sometimes the cones were taken home, but more often the nuts were extracted on the spot. This was done by holding a cone butt down on a basket tray. With an obsidian blade the tip end was cleft four ways; the outside of the cone could then be stripped down in sections by hand. This let all the nuts drop out on the basket. Occasionally the nuts too were cracked on the spot and only the meats taken home.

W
Y
[439]

Piñon nuts from Owen's Valley, brought over for trade by the Eastern Mono were called te'wa. They were superior to the local variety.

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[462]
[257]

Acorns.---Fine groves of black oaks grew on the floor and slopes of Eshom Valley. It was the men's task to knock down the acorns while they were still slightly green; this was accomplished by means of the wooden hooks used also for piñones and cactus. The women picked them up and carried them home in burden baskets. All returned home in midafternoon. Everyone in the family assisted with shelling the nuts, which were shelled before being stored in the house. Sometimes one person would crack them and another do the shelling. For cracking, the

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¹⁶³Probably also on Cactus Mountain.

"I remember that in the fall of 1855 my brother, Anderson Akers, and I were riding along the east side of Tulare Lake when we met a group of about fifteen Indians coming toward us on the same trail we were traveling. The year before, the surrounding cattlemen and the U.S. Cavalry had rounded up almost all of the lake Indians and taken them to an Indian Reservation on the Kings River. A few had sneaked back and were hiding in the tules around the lake shore. These Indians knew we were their friends, or they would have hidden when they saw us coming. They stepped off the trail and stood quietly among the salt brush as we rode up, their baskets and bundles resting on the ground. 175

"We were within ten feet of the closest Indian before my horse saw them. He probably smelled them before he saw them. Anyway, the first thing I knew he almost jumped out of his skin. He landed in the brush about six feet off the trail and snorted like he had seen a ghost. He came the nearest thing possible to unloading me right there in the trail. If I hadn't pulled leather for all I was worth, that is exactly what he would have done. I hadn't seen an Indian until after he landed.

"We talked with the Indians for a few minutes. They were very anxious about the Cavalry, but we assured them there was none in the country. It was very cold and they were bundled up in rabbit skins. Their faces were about all you could see of them. The brush hid their legs, which were the only bare part of them. 291

"As we left the Indians and rode on along the trail I looked back. Although they were less than fifty yards away, I could scarcely distinguish them, and wouldn't have distinguished them at all if they hadn't been moving. They were as excited as Indians get, waving their arms, laughing and talking to each other. Several times one of the grown boys would jump high into the air with his hands clasped in front of him like he was hanging on to a saddle horn, and land in the brush five or six feet off the trail. It was easy to see what they were laughing and talking about." 152
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THE PLAINS PEOPLE

The Plains Culture is probably best represented by the Chauchila tribe, which ranged in what is now known as Madera County. This tribe has been known since its earliest contact with white people for its hostile attitude and horse stealing tendencies. 101
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487 Her verbatim account of such trade is reproduced in Chapter
439 XIII near the end of this volume.

Ichow, a full-blood *Wukchumne*, quoted freely in this work, stated: "Some of our men go to coast to trade, go over the mountains to Owens Lake to trade. They go across to coast by where Coalinga is now. They go across the mountains from Tule River across Kern River where white people built that Jordan Trail. My grandpa, *Chechin* (Che'-chin), told me about that. His father used to trade at them places. From here he take deer skins, antelope skins, elk skins, *kadis* (kay'-dis) [steatite], *ahdit* [salt from saltgrass], and good baskets over to them Indians at Owens Lake. He bring back lots of fine *kots* [obsidian] to make good arrow point and some salt like white people use. He sell that *kots* and that salt here for our money and buy more things to trade."

The most interesting account I have been able to secure concerning Yokuts traders came from *Wahumchah*, one of the last two living full-blood *Yowlumne* Yokuts. For two generations back, his direct male ancestors were traders. His father was born at the *Yowlumne* village of *Woiu* on the site of present Bakersfield. He explained the position of traders in his tribe. Said *Wahumchah*, "My father told me he was born right where Bakersfield is now. His people had two villages there, one on each side river. One was on high knoll close by river. It was my father's business to trade and to run anywhere his
487 *Teah* (Te'-ah) [Chief] wanted him to go. He was *Winatun*
439 [Messenger]. Sometimes them people let fire go out in one
624 village. Then someone had to make new fire with two sticks.
372 Fire most always went out when it rained. Then everything was wet and it was hard to start new fire. Then my father would swim river and get fire from other village. If fire went out in other village he had swim across and take fire to them. That was his business.

482 "When my father carried fire he put it on top his head. He
481 put some ashes on piece buckskin. Then he put some red coals on ashes. He cover coals with ashes. Then he roll that buckskin up and tie it on top his head and swim across river. Sometimes them coals get pretty hot on his head. They burn him pretty bad. Most time he got his hair burned off top his head.
551 So *Yowlumne* call my father *Oi'-oi*, Roadrunner, because in
713 them old timers' stories *Oioi* stole fire and carried it across the river just like my father did."

a gaming court was maintained at each village site. As has already been described, this court generally consisted of a smooth, level place, free from rocks and generally covered with a thin layer of fine sand. From numerous remains over the valley it is known that the court was longer than it was wide. Remains of such courts have been found which were fifteen to thirty feet in width and from twenty to sixty yards in length. 526 361

Upon these courts a number of games were played. Some of the games were participated in by old and young. Some were played by men only, and some played by children only. The writer has heard of no Yokuts athletic type game played exclusively by women. 526

Pioneers in the vicinity of Hanford and Lemoore have said that the Indians played a game upon these courts which resembled very much the white man's game of pitch-penny. Circular thin rocks were pitched at a line. The writer has been able to find no data concerning this game and is of the opinion that it was an imitation of the practice of soldiers and whites of pitching money at a line.

Another game consisted of rolling round rocks at a hole in the ground and resembled the "purgatory" game played with marbles by white boys.

A typical children's game was called *Mohoo* (Mo-ho'-o), meaning Bear game. The game began with one child, who was called *Mehoo* or bear, pursuing the rest of the players.

As soon as *Mohoo* was able to catch or touch one of the other players, that person also became a bear and helped to catch the rest. This was carried on until the last person was caught. This person became bear for the next game. It was considered an honor to be caught last and also to be the bear for the succeeding game. In playing this game the children ran about the rancheria, climbed upon houses, into trees, and even plunged across the river.

Another similar game was played entirely in the water, and called *Huwidwush* (Hoo-wid'-wush). It was really the bear game, engaged in while the youngsters were swimming, and was a game of water tag. Swimming races took place between the bear and his opponents. Diving, remaining under water, and other methods were used to elude the pursuing bear. 481

It is unfortunate that a great deal of information concerning the Yokuts games will probably never be forth-coming, for the reason that those Indians were thoroughly disturbed by the

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415 leaves from many food stuffs. The Wukchumne call this sieve *tah'-meuk*. The tahmeuk is also used to drain many foodstuffs in much the same way that the modern colander is used. I have seen Yokuts women washing mustard greens and fungus growths in the tahmeuk. The common shape of this interesting utensil is elliptical. It varies greatly in size. Some are as long as two feet and some less than eighteen inches. They are from ten to sixteen inches across the middle and from four to six inches in depth.

285 When ready for use the cottonwood shoots used are about one eighth inch in diameter. They are spaced from one sixteenth to one eighth of an inch apart. Near the ends of the tahmeuk the shoots are drawn closely together. About the edge of the whole is lashed a rim composed of a cottonwood wythe about three-eighths of an inch in diameter. The ends are moistened and then pounded with a stone. They are doubled under the rim and lashed in place with *hupud* (hoo'-pud).

The small shoots are twined together with *hupud* at intervals of about one inch. This construction produces an extremely light, but durable utensil. The tahmeuk is still used extensively among the remaining Yokuts.

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412 A seed beater which greatly resembles the tahmeuk is also widely used. It differs most in that it is fitted with a handle at one end. The handle is formed by lashing together the projecting cottonwood shoots, instead of bending them under, as is done in making the tahmeuk. This utensil is called *yah-mah'-he tah'-meuk*. It is used to beat the seeds of dry grasses and shrubs into a basket. In this way one *moke* (mo'-ke), or Indian woman, can gather several hundred pounds of seeds in a day.

285 At least two types of baskets are made by twining, instead of stitching. The most interesting of these is a practical receptacle for use in gathering blackberries. This basket is pear shaped, about five inches across the mouth, six inches across the largest portion near the bottom and eight to nine inches in depth. It is fitted with a buckskin handle which is long enough to pass over the head, allowing the basket to be suspended from the neck and to hang slightly above the waist.

[222
481] This arrangement leaves both hands free for gathering blackberries and speeds up the work considerably. The Indian woman can crawl through the blackberry vines, draw them

[text continues on p. 160]

285 within reach with a hooked stick, and rapidly pass the berries
[222] into the basket.

481] They call the blackberry basket *chaw'-mish*. It is built upon a foundation of cottonwood twigs and is formed by twining. The cottonwood twigs extend upright. The twining materials were looped about them and passed around the basket from the bottom to the top. The materials used in stitched work are also used for this twining. The tan hupud is the principal material, although bands of red are used to decorate the basket. The red material is the ahnup described before. In an emergency such baskets are quickly fabricated of tules:

285 During the season when the baskets are not in use for
415 gathering blackberries they are used about the Indian houses as containers for materials of all sorts. They are generally hung from the ceilings or walls, and in them you will find much the same sort of materials that you will find in a sewing basket among white people. There will be odds and ends of stitching materials, small strings, worn out bone awls, stones for sharpening the awls, periwinkle shells, bits of abalone shell, beads, soaproot brushes and other such articles too numerous to mention. Rattlesnake doctors even collected their rattlesnakes in them. They are one of the most useful utensils made by the Yokuts.

[353]

A twined burden basket is used for gathering acorns and for carrying all sorts of other materials. This basket is made in the shape of a cone, being pointed at the lower end, about two feet deep, and eighteen inches across the mouth. The lower point is generally reenforced by an extra layer of twining material, or a piece of buckskin. The twining of the basket is done in the same manner and the design is applied in the same way as in making the blackberry basket. They call this basket *ahng'-ush*.

[222] In gathering acorns the Indian women stand the ahngush against a log or tree, or place the point of the cone in a squirrel hole. The acorns are gathered and placed in another basket. They are then emptied into the burden basket. When the burden basket is filled it is placed in a string carrying-net much like a fish net, or it is supported upon the back of the Indian woman only by means of a strap passed across her forehead. In some tribes the word for load, or burden, is *shaw'-nil*.

[482]

436 instance, goods which cost them at the store \$5 they sell among themselves for \$3, or thereabout. This is done by the old Indians, who consider an Indian dollar better than an American.

252 They say that, in remote times, they were accustomed to rub their
[773] acorns to flour on a stone slightly hollowed, like the Mexican *metate*, which
[172] was a suggestion of the mouse; but nowadays they pound them in holes on
top of huge boulders, which was a suggestion of the wiser coyote. On a
boulder in Coarse Gold Gulch, I counted eighty-six of these acorn-holes,
which shows that they must have been used many centuries.

283 For snaring quail, rabbits, and other small game, they employ cords
224 made of a kind of "wild flax" found in the Sierra. I presume this "wild
flax" is milkweed (*Asclepias*).

272 Manzanita cider is made of a much better quality than the wretched
stuff seen among the Wintün. After reducing the berries to flour by
pounding, they carefully remove all the seeds and skins, then soak the flour
in water for a considerable length of time. A squaw then heaps it up in a
little mound, with a crater in the center, into which she pours a minute
stream of water, allowing it to percolate through. In this way she gets
about a gallon an hour of a really delicious beverage, clear, cool, clean,
and richer than most California apple cider. The Indians consume it all
before it has time to ferment, so that they do not get intoxicated on it.

226 In the mountain streams which empty into Tulare Lake they catch lake
trout, chubs, and suckers. Sometimes they construct a weir across the river
with a narrow chute and a trap set in it; then go above and stretch a line
of brushwood from one bank to the other, which they drag down stream,
driving the fish into the trap. Another way is to erect a brushwood booth
over the water, so thickly covered as to be perfectly dark inside; then an
Indian lies flat on his belly, peering down through a hole, and when a fish
passes under him he spears it. The spear is pointed with bone, and is two-
pronged. Still another method is employed on Tule River and King's
River. An Indian takes a funnel-shaped trap in his teeth and hands, buoys
[481] himself on a little log, and then floats silently down the rapids, holding the
[501] net open to receive the fish that may be shooting up. On Tulare Lake
they construct very rude, frail punts or mere troughs of tule, about ten feet

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797 They went and advised all their relatives that I wished to see them and to know them, and that if they wished to know me they could come, and go back to catch fish in the morning as they had always done.

At 10 P.M. there arrived a graceful native youth sent from the Rancheria Notonto to know if we had reached this point, as his captain [copy of Nov. 19: Toiyya] had returned from the fiesta at Chischa which Joaspa had celebrated, and told them that we had come without doing any injury (as they had been told by the envoys from Soledad Mission). [He said] that they wished to know me and were awaiting me at their rancheria where the people were intending to fish in the river for me. As they had not killed nor sold any horses nor had any fugitive Christians among them had no fear. Heretofore [?] they had come out on solid ground to receive us, and if ever they had fought with any soldiers it was because of the falsehoods they had been told. I answered that they spoke and did well, but that because of having to talk with the Tache I could not come then, but that the day after tomorrow I would be with them in passing. He replied that this was agreeable since their captain had sent to invite other captains from neighboring rancherias to meet me, and that they would all be together for my arrival. This native was so gracious and vivacious as he spoke with me, his bravery was so manifest, and his manners so refined, that I presented him with a colored kerchief and some pinole. He departed at midnight much pleased.

[576]

Tuesday, 9.—Because of the fatigue of the horses and the dirtiness of the troop I remained here this day for the first to be refreshed and the second to wash themselves.

At 9 A.M. came four Tache chiefs, Mariano Tiesar, Goolill, Cullas, and Chilaxas. The last two are those who returned from Soledad the night before. Thirty-seven young men accompanied them, all of them prepared with hand nets for catching fish in this San Gabriel River [copy of Nov. 19: Kings River]. This they did before my very eyes, with great agility, diving quickly and staying under the water so long that I prayed. Some remained under five credos [during five "Lord's prayers"], others no less than three [cinco Credos, y el que menos tres que yo reze]. After having caught sufficient large fish [mojarras], salmon, and others very palatable, I return with all to camp, to sensibly demonstrate to those who were living within the lakes and marsh (because of believing the lies of the Christian renegades) that they could all reunite and come out to live on their land without any fear. As they could not all be seen together, [I said?] that if the road was traversable, I alone would go to their rancheria or sites. At that they replied that they had already told me the cause of their separation, and that they would, by force if necessary, catch and take to San Miguel the Christians who were missing, so [they would?] reunite on firm land. They said that one could easily go on horseback until near the marsh of the lake, and that there they would carry me until they put me in a balua to reach the rancheria. Although there were very few people there, they would be much gratified [they said]. I accepted, and they dispatched notice to prepare for my arrival.

[622]
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[481]
[147]